The Western Conference Unitarian

OCTOBER 1911

A Liberal Religious Magazine devoted to Freedom, Fellowship *and* Character in Religion

"WE ARE CO-LABORERS WITH GOD"

The Western Unitarian Conference

Headquarters: Rooms 514-15-16 105 South Dearborn St. - CHICAGO

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The Churches of the Western Unitarian Conference.

OHIO.

CINCINNATI—The First Congregational Church, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, D. D., 304 Oak St.

CLEVELAND—Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M., Rev. Minot O. Simons, 1867 Crawford Rd, N. E.

DAYTON—First Unitarian Church. Services at 11 A. M. in auditorium of the Young Woman's League. Rev. Troward H. Marshall Ph. D. Old Orchard Ave.

MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. G. E. Mac Ilwain.

YOUNGSTOWN—First Unitarian Church, Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. Horace Westwood, 1321 Kensington Ave.

MICHIGAN.

ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Percy Dawson.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Traverse City, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen, 926 Cass Ave.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church, Sheldon and Oakes Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 22 Paris Ave.

GRAND RAPIDS—Holland Unitarian Church. Michigan Ave. and N. Ionia St. Hour of service, 10:30 A. M. Rev. B. A. VanSluyters, 184 Dale Ave.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Traverse City, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M. Rev. A. B. Curtis.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. George F. Patterson.

MOUNT PLEASANT—First Congregational Society. Hours of service, 10:30 A. M. and 7 P. M. Rev. B. A. Hills.

ONSTED—People's Church. Hour of service, 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M., first, second and fourth Sundays of month. Rev. B. A. Hills, 303 W. 12th St.

INDIANA.

INDIANAPOLIS—All Souls Unitarian Church, Alabama St, near Fifteenth. Hour of service, 11 A. M. and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 2041 Talbot Ave.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard MacQueary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2:30 P. M. Rev. C. A. Polson.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M. Rev. M. Rowena Morse, Ph. D.

CHICAGO—First Swedish Unitarian Church, Viking Temple, Sheffield Ave., and School St., Hour of service, 11 A. M. Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M.

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The

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This is the month of conferences. In quick succession come the various state gatherings in our district, followed by the meeting of the National Conference at Washington, D. C. Sometimes we are prone to question the value of these gatherings. But there is no question that even as at present managed the church where the meeting is held gets a real stimulus and the delegates from other churches go back to their homes somewhat heartened and determined to work more loyally in the home church. For the most part, delegates to our state conferences are self-appointed,—that is to say, the churches appoint as delegates people who are able and willing to pay their own expenses and who are already vitally interested in the work of the church. The power of a conference meeting to quicken the sense of personal responsibility is such that it ought not to be confined to a small group of people attending year after year. Some system ought to be devised by which at least one new person from each church should each year be led to assumption of more definite responsibility in the home church. This could be secured by careful choice of delegates and payment of expenses in whole or in part by the church so represented. A person thus selected immediately feels a different kind, as well as a greater amount of responsibility. Not for the sake of the delegate, but for the sake of the cause it would seem wise for our churches to adopt this policy. The effectiveness of any given gathering is almost directly proportioned to the seriousness with which it is taken and the representation secured. Not only is the sense of responsibility quickened, but enthusiasms are developed and a consciousness of the important, if not large part which our church may play in the greater movements of our time.

This wider interest and this linking of our specific efforts with other great agencies is specially marked in the programs of all the coming conferences by the space allotted to the consideration of social service. The vital points of discussion today at religious gatherings are rather sociological than theological. This does not mean that the church is abrogating its specific function of ministering to men's spiritual needs and awakening consciousness of a high spiritual calling. It means simply that groups of men and women so awakened and stirred will naturally go on to produce the fruits of the spirit. The helping hand cannot, of course, take the place of the loving heart, but it may interpret it; a desire for social justice can never take the place of a high personal ideal, but the personal ideal which does not issue in generous impulses and helpful action to make justice prevail in the world is an arrested development. The organization which deals with the springs of conduct naturally has some interest in the streams which flow from these springs. It is not a question of substituting social service for the service of worship, but of adding it thereto. The brotherhood of

man ought to be practised where the fatherhood of God is accepted.

At its annual meeting our Conference expressed its high appreciation of President Taft's vision of international peace and of the steps he was taking towards the realization of that vision. Letters were sent by the secretary to all members of Congress from this district, to the President, to Sir Edward Gray, and to the President of the British and Foreign Unitarian Association, replies being received to all these communications. The arbitration treaties to which this vote had reference are still awaiting confirmation by the United States Senate, and a vigorous discussion pro and con is being carried on. Ex-President Roosevelt has thrown his great influence into the scale against the confirmation of these treaties. While the details of these treaties may be open to criticism, it is very clear that we have in them a real advance towards permanent peace between the nations involved. It is chiefly, to use Prof. James's term, in the "marginal fringes of suggestion" that these treaties differ from those negotiated during the previous administration. The former treaties with their reservations, expressed a jealous regard for our rights. The proposed treaties show a jealous regard for the rights of others. Ex-President Roosevelt in his utterances assumes that international arbitrators will not be inclined to give the United States a square deal. President Taft assumes that men appointed by the nations to the high office of arbitrators will be very scrupulous in considering the rights of all concerned. The one focuses attention upon the primal fighting spirit of man which may easily come to the surface in international difficulties. The other focuses attention upon self-control and the subordination of personal interest to the world welfare and a justice unbiased by national desires or national power. One looks back to the supremacy of brute force or of money power, the other forward to the supremacy of a growing ideal of justice and equity which shall at last command the acts of nations as well as of individuals. It is desirable that all those who look forward rather than backward, who want peace rather than war and who assume the same high desire on the part of other peoples of the earth should bring all proper influence to bear upon the Senators in Washington with whom the final ratification of these treaties rests.

The character of the arbitration suggested in international affairs gives a helpful suggestion as to the kind of arbitration needed in the disputes between labor and capital. President Delano of the Wabash Railway in an issue of the Railway Age Gazette last spring pointed out very clearly that much so-called arbitration in the past has not been worthy the name, that it has merely amounted to the establishment of a compromise, based upon the strength shown by the two contesting parties, leaving the question of right and wrong very nearly where it was before. In that article he suggests that such arbitrators should be freed from other responsibilities, should be chosen for a reasonably long term rather than in connection with a particular occasion and that such a board should have an even number of members, thus lifting the real responsibility for the decision from the shoulders of one man. By this means the decision would have more authority and would have regard rather to the equities of the case than to the comparative strength of the contesting parties.

It is found that if a party of ten travel on one ticket in going from Chicago to Washington for the National Conference sessions some saving on the tickets may be effected. One may leave Chicago at 5:45 Sunday afternoon, October 22nd, and arrive in Washington in season for supper and the opening session of the Conference Monday evening. All those who desire to go at this time and in this way are asked to send their names to the secretary of the Western Conference, Rev. Ernest C. Smith, 105 South Dearborn street, Chicago. If ten names are so sent he will at once notify the people who have written.

The Wound in the World's Heart

E. A. COIL, MARIETTA, OHIO.

There is a story to the effect that a young mother took the dead body of her child to Buddha and besought him to restore it to life. Buddha told her to go and get mustard seed from some one whose family circle death had never invaded and bring it to him, promising her that he would then restore the dead child. The mother went away and sought diligently for a long time. Then, returning to Buddha, she told him that no one could be found in all the land from whom death had not taken some relative or friend. Then he exhorted her, since her sorrow was common to all mankind, to bear it patiently and hopefully, as others were doing, and thereby lessen the pain incident to the deep wound in the world's heart.

The lesson is a good one and it should not be forgotten. The sorrow that wrings our hearts may be very great, but it is not new. Somebody has walked that same pathway before, and drunk from the same bitter fountain of whose waters we are compelled to drink.

I once received a letter from a friend, a part of which read as follows: "My life never came so near having an intolerable burden before. This cannot be wholly apparent to you, but if I could tell you all the sad, sad circumstances, you would go a great way toward seeing why. For myself, no human being, since I lost my few dear ones many years ago, has been half so dear to me as my blessed child Hattie. She wants to live, and life looks very dear to her, but she tries to bear it bravely and to think that whatever comes is best. But it breaks my heart to see how she wants to live, and to know that I cannot give her my life and strength, which I would so joyfully do if I only could. It sometimes seems cruel to me, but I hope for what I cannot see. For a good while the Good Father has seemed to me too far away."

This was another case of the faithful, devoted teacher and capable, loving, but sick and dying scholar. It indicates one of the deep wounds in the world's heart, and begets a wider sympathy for the children of men. My friend and former teacher, for she was my teacher, too, represented a larger class than the sorrowing mother, who has not yet been sent to get mustard seed from some one to whose family circle death is a stranger, is likely to think.

It is true there can be no shadow without light, but sometimes the shadows are so deep that the light seems to have been forever obscured. The wound in the world's heart is very deep, and the query is often raised: "Is there no balm in Gilead; is there no physician there?"

Yes, God is infinite and God is Love, and so we trust:

> 'That nothing walks with aimless feet;
> That not one life shall be destroyed
> Or cast as rubbish to the void,
> When God hath made the pile complete.

Once grant that it is not the will of God that any one should perish, but that all should turn to him and live, and anything less than a full realization of the poet's comprehensive trust implies the defeat of the Infinite, There is no middle ground here that can long be maintained. Either God is infinite and "every knee will bow, and every tongue confess," or he is not infinite and so may be defeated by the intervention of an inferior being, perchance a devil, perchance a wilful man.

To those who declare that the bowing of every knee and the confessing of every tongue implies the destruction of man's will and freedom to choose, I reply that in the sense in which the successful kindergartner brings an intractable little fellow in her charge to do the right thing by the constraining and inspiring power of love, their declaration is true Successful kindergartners sometimes have to inflict the penalty attached to some violated law; but the punishment is always

remedial in its intent. Finite love never resorts to punishment for the sole purpose of giving pain; but as a means whereby to develop character and insure a worthy man. And just so I conceive it to be in the dealings of God with his children. Penalties are attached to his laws and there is no escape for the lawless; but even those penalties, when understood, will, I believe, be found to be a part of the leavening force whereby infinite love asssures the coming of that "far off divine event."

I believe in law and its integrity. A man cannot indulge in a drunken debauch and escape the consequent physical and moral degredation. The penalty must be paid and he, the violator of law, must pay it. Not until he is law abiding can he escape the penalty attached to law. But love is sovereign and law is servant. "Where sin abounded grace did abound more exceedingly." God is love and infinite and the wound in the world's heart will be healed. Life will triumph over death and righteousness over wrong. You may hear a discordant note now; but wait until the symphony is perfected. Then, I am sure, the counter point will appear and the harmony will be complete. The law of compensation is steadfast and for every sorrow, for every bitter disappointment, every bereavement a corresponding elevation of character, deepening of sympathy or other wise and desirable ends will appear, Sin is never righteousness; but God is able to make the "wrath of men praise him." Once we grasp the thought

> 'That not a worm is cloven in vain;
> That not a moth with vain desire
> Is shrivel'd in a fruitless fire
> Or but subserves another's gain."

even then the harmony begins to be apparent and that "Divine event toward which the whole creation moves" seems nearer at hand. We can endure the shriveling of the moth, once we see that it is not in vain.

But some of my friends tell me that the trying experiences of their lives have a hardening effect, that they drive them away from the Father instead of drawing them nearer to Him. "Aye, 'tis true, 'tis pity, and pity 'tis, 'tis true." But wait a year, perchance a decade. A short time ago we were children, fretting under the restraints and duties upon which our parents insisted, imagining sometimes that our hearts were being hopelessly hardened and our whole lives spoiled. But now, seeing that our parents were wiser than ourselves, we thank them for remaining steadfast in spite of our childish temper and appeals. There was a purpose in what they did too deep for our child minds to fathom, but once that purpose was revealed to our growing intelligence, we saw that in its essence the thing which prompted them was love and that their wisdom surpassed ours.

Sometime in the future the deep, holy and steadfast purposes of God will become clear to us, and when they do it, may be that we will render most sincere thanks for the very things of which we now bitterly complain. In the form of some great disappointment or deep grief, there may come into our lives a most trying experience; but let us in patience possess our souls. Such experiences are not punishments arbitrarily inflicted upon us, but the result of the operation of immutable law. God never killed a mother's child in order to lash her into obedience to his will; but Infinite love may lay hold of a sad bereavement and use it as a disciplinary and transforming power.

John Bunyan was not forced to enlist in the Parliamentary Army, nor was he afterwards thrown into Bedford jail in order to compel him to write "Pilgrim's Progress" but that both experiences were made to contribute to that end nobody doubts.

When we get far enough away from our own bitter trials to study them with reference to their moral as well as material effects, their infinite relations and enduring fruits, we will see that they too have been made to serve in the working out of a far more exceeding and eternal weight of glory. Meantime, let faith rest securely upon the everlasting sovereignty of that Infinite love that will ultimately heal the wound in the world's heart.

Extracts from the Report of the Unitarian Commission on the Church and the Social Question.

The modern conception of the function of the church, so far as its relations to society are concerned, is that it is one of service. The primary social obligation of the church is to serve the common good. It may not identify itself with the purposes and aims of any one class, but should have sympathy with all classes; it is not to stand for the poor against the rich, nor for the rich against the poor, but its interests are to be as wide as humanity. Wherever there is need or suffering or wrong or injustice, there is opportunity for the church to render useful service; and opportunity carries with it a responsibility to act which cannot be shirked nor evaded.

This principle applies with particular force at the present moment, when there is such a marked degree of social unrest, and such a strong movement towards civic and political righteousness. We recognize that the teaching of the churches has been in no small measure responsible for this movement, and that our social problems exist largely because of the influence of Christian principles and hopes. The Unitarian churches in particular have always declared that religion is not the acceptance of a creed nor the observance of a form, but a life of service and good-will. They have pleaded for the application of religious principles to practical affairs, and they have been pre-eminent in promoting philanthropies and reforms. The obligation to continue and enlarge these endeavors is clear and positive. As the exemplars of a religion of every-day life, and as the prophets of democratic idealism, the Unitarian churches must resolutely meet and use the new occasions that now teach new duties.

The social service which the churches can render, either as organizations or through their members, is of three kinds: (1) The relief of suffering; (2) The prevention of poverty, disease, crime, and industrial warfare; and (3) the promotion of constructive social reform.

Relief work is the most common form of social effort, but, while very necessary, at the best it is only palliative. It can do little or nothing to check suffering and distress at their sources. Preventive work strives to do this, to prevent misfortune and evil, or, if this is impossible, at least to limit their extent and influence in the community. Constructive social reform endeavors to eliminate whatever works injury and wrong to the body politic and to establish equal rights and equal justice.

Bearing these principles in mind, the Commission makes the following recommendations:

1. TO MINISTERS.

The minister is naturally the leader of his church, and the attitude which the church may take towards the problems of society will depend in large measure upon him. So far as he can, therefore, he should acquaint himself with the facts of the social question. In any public utterance on his part, knowledge of facts and accuracy of statement are of the utmost importance.

He should strive to know the social and industrial conditions, the educational and philanthropic agencies, the civic needs of the community in which he lives. He should make the acquaintance of the officers of the government, the political and labor leaders, the heads of public institutions, and the active workers for social betterment. He should give as much time to public service as he can spare from his own work.

Armed with a general knowledge of the ethics of the social question and a thorough, personal acquaintance with the conditions and needs of his own community, he should endeavor to direct intelligently the social activities of his congregation. He should get his people to work on the boards and committees of the local charities, and interest them in the larger measures of preventive and constructive philanthropy.

By intelligent, discreet, and affirmative speech, by personal activity, and by assiduity in arousing the interest and securing the co-operation of his own parish and of the community at large, he should endeavor to promote the consideration of those special reforms and movements for social betterment which are commended to the interest of the churches in Section VII of this report.

II. TO LOCAL CHURCHES.

Each Unitarian church should establish connection with the non-sectarian philanthropies of the town or city by means of a Social Service Committee. This committee should include all members of the church who are giving any kind of personal service through societies and institutions. It should be one of the standing committees of the parish, and should make a report at the annual parish meeting.

Wherever there is opportunity, a church should affiliate closely with the Charity Organization Society or Associated Charities of the town or city. Its members should serve upon committees, act as friendly visitors, and in every way seek to enlist interest and co-operation.

In extension of this principle of co-operation, the church may well become a member, preferably a life member, of the general and national organizations for social welfare and civic reform which command general confidence.

The church may show its interest in social questions by promoting and maintaining public meetings for the free and open discussion of the ethics of the social order and the problems of society. Such meetings may conveniently be held on Sunday evenings, while the Sunday morning services may continue to be devoted to the purposes of public worship, religious education, and spiritual enlightenment. This arrangement disposes of the objection often raised against the introduction of these subjects into the Sunday morning service, and also of the charge that the church is unwilling or afraid to discuss social questions.

In the Sunday-school for the children and in study classes for older members of the congregation, place should be found for the systematic study and discussion of social questions.

A church can render valuable service by making, in co-operation with other denominations, a thorough social survey of the community in which it is established. This investigation will serve as a starting point for movements making for the public welfare, such as improved sanitation, housing reform, the provision of helpful sports and recreation, the control of intemperance, better municipal government, etc. Such efforts, however begun, deserve the cordial support of the churches.

The church in its study classes and in its public meetings should pay especial regard to the larger aspects of the social question, such as the ethics of taxation, the immigration problem, and particularly to the different phases of the industrial situation. Unemployment, child and woman labor, the methods and morals of trade unionism, industrial accidents and insurance, and the ways of adjusting differences between employer and employed are subjects which call for close and sympathetic attention, to the end that there may come a better understanding between the church and workingmen, that wrong may be righted, and justice be established.

In the conduct of their work of social service the churches should make larger use of the Department of Social and Public Service of the American Unitarian Association, and avail themselves of the counsel, resources, and experience of the Department in recommending reading, arranging for public gatherings, educating the public conscience, promoting the establishment of needed institutions, and arousing interest in desirable reforms.

Wherever possible a church should employ the services of a parish assistant to have direction of the social and educational activities of the parish, to co-operate with the minister in these departments of his work, and to act as the secretary and executive officer of the Social Service Committee. The members of the church should be alert to discover young men and women whose

tastes and attitudes fit them for such employment, and, whenever necessary, to provide for their training at the Tuckerman School or some other school for social workers.

To the churches in country communities we recommend an earnest and patient effort to make the church the community centre in which every interest of the people, material, intellectual, and spiritual, shall have sympathetic attention. To this end we recommend (1) the federation of country churches and close co-operation with all the serviceable institutions of the community; (2) the promotion of village improvement, public hygiene, and intelligent recreation; (3) the encouragement of scientific forestry, and intensive and co-operative farm life; (4) the reconstruction of country schools by co-operation, transportation of pupils, and the centralizing of educational opportunities.

[TO BE CONTINUED]

The Four Deadly Sins.

J. E. WILLIAMS.

An impending revival set me thinking about sin, or rather about the concrete sins which flourish in the town where I live and also in other towns I have known. The result of my thinking is the conclusion that there are four deadly sins. Could we get converted from these, we might well sing Hosanna and give heartfelt thanks and substantial reward to the evangelist who should work the transformation. These four deadly sins are named in the sub-heads which follow:

SINS AGAINST THE BODY.

Of these I shall mention only the sin of wrong eating. Eight thousand people gathered in Springfield this week to protest against the sin of drinking. I have heard of no public demonstration against the vice of wrong eating. Yet I venture to say that for every one killed by drink there are ten killed by improper use of food. For every quart of alcoholic poison circulating in human veins in this city there is a barrel of toxins distilled from the products of intestinal putrefaction.

We dig our own graves with our teeth. We fill our bodies with unfit and excessive food, and make of our intestines a fetid sewer which swarms with loathsome vermin, who fatten and multiply prodigiously on the rotten and putrid remains of the foods we have gormandized. The vile excreta of these parasites pass into our blood and poison every tissue in our body, making us suffer and die of rheumatism, neuralgia, heart disease, Bright's disease, liver complaint, arteria sclerosis, and a score of maladies which carry us off under some respectable name when our epitaph should read: "He died drunk—food drunk."

* * *

SINS AGAINST THE SOUL.

By soul I mean the internal power that enables us to will, to value, to love. A sin against the soul is any thing that destroys the power of will, to value, to love. The most common forms are malice, envy, hate, fear, ridicule, disparagement. The devil is the destroyer of values. Whoever breaks down another's courage, his faith in himself, his belief in goodness, is in that act a devil. Whoever sneers or jeers ,who barbs the malicious shaft with wit, who slanders or disparages, who, with cold cruelty chills a kindling enthusiasm, or with icy politeness freezes a warming sympathy, he or she is a minister of the Evil One, a destroyer of souls. He who fills the air with suggestions of evil, who transforms innocent acts into sins by mis-naming them, who with hypnotic art projects the baleful shadows of his imagination till they fill the heart with fear and the mind with disease, he too, is the emissary of Belzebub—the father of fear and lies. Are there any who sin against the soul in our town. Let us pray they be converted, but let us first say: "Lord have mercy on me, the greatest of sinners."

SINS AGAINST SEX.

I speak not of the coarse and vulgar vice of prostitution with its venereal diseases and its debauchery of body and soul. It is cheap and easy to denounce that, and there are plenty to do it. I prefer to speak of the sin that makes prostitution and most other sexual vices possible, and that is what ex-President Eliot of Harvard, calls the "Conspiracy of Silence" on the functions of sex. After the hunger for food, here is the most powerful hunger known to man, the one on which the whole future of the race depends, the vice most prolific of crime, of disease, of degeneracy and death. And here, by some fatal superstition, some trick of heredity and custom, we stand tongue-tied in its presence. Not a word can with decency be said in polite society about it: the deadly taboo of custom covers it with darkness and dread as if it were a malignant plague. Our children are permitted to learn from vile sources all they know about sex. When men meet convivally, where restraints are removed, it is the subject of coarse and vulgar jest. Our language contains no colloquial terms relating to the subject that are not filthy, indecent, unspeakable for pure lips. All the powerful effect of suggestion is brought into use to create an atmosphere of depravity and obscenity about it, and a clean man or woman can scarcely think about it, without shame, much less speak of it, or ask information or guidance. To be sure, there are quack doctors angling for patients, and sensational speakers catering to the morbid cravings of "men only" audiences; but for a sane, scientific, clean-minded and wholesome explanation of sex life we may look to the pulpit and rostrums of the world in vain.

What wonder that sexual vice is rife! What wonder that hideous ulcers show through the veil that fails to cover them!

The marvel is that despite our obstruction, nature has cunningly contrived to set man's folly at naught, and that out of the despised sex life it has managed to bring out almost all the love, beauty and art that he possesses. And when man has been converted from the "conspiracy of silence," and permits knowledge and wisdom to co-operate with nature, what glories of manly beauty and strength may the race not revel in. From the sin of unclean silence let us pray to be converted.

SINS AGAINST SOCIETY.

Here, again, I confine myself to a single sin. He who gives or takes money as a hired election worker is an assassin of the republic. Every tainted five-dollar bill is a danger with which he stabs his country to the heart. Each recruit to the Hessian army is a murdered citizen; for citizenship dies whenever cupidity takes its place. Each extension of the corruption fund kills public interest, chokes social spirit, poisons the spring of patriotism at its source. Unless we mend our ways the fate of the older republic will surely be ours, and we shall see another Pertinax buying in an open and shameless market the position of ruler of the country. Rome standardized the use of money in politics and perished. Lord, make us see the enormity of our political sins, convert us from our evil ways, and save us from the fate of older republics.

APPLIED KNOWLEDGE THE REMEDY.

For these four deadly sins there is no remedy but applied knowledge. The National Department of Health gives out the statement that we are now in possession of knowledge that would add fifteen years to the average life if it were known and used by the people of this country. The knowledge to remedy this and other sins already exists; it needs only to be applied.

How can we get it applied?

Herein is the true function of religion. The right religious inspiration can furnish the stimulus, can energize the motive that will awaken men to a sense of their sin, and impel them to seek the remedy. But it must be a religion that welcomes knowledge, that fears not the truth, and that worships a God who will help to a more courageous will a higher sense of values, and a larger and nobler love. To such a religion may we all be converted, is the prayer of FABIUS.

The Religion of the Spirit.

HORACE A. WESTWOOD, YOUNGSTOWN, O.

The religion of Jesus originated in a protest. You may say if you like that it originated in an affirmation of the spiritual life, but this very affirmation was a negation of, and a protest against the religion of authority. The religion of the Jews in the time of Jesus was a religion of "legalized piety" of cold formalism, and eaten to the core with the spiritual pride of a hypocritical Phariseeism. He recognized full well that outward observance went often with inner corruption and affirmed the "religion of the spirit" of the "inner man" as against the religion of the established church, of the law, of external authority.

And, believe me, the religion of the spirit will ever be at war with the religion of authority. The spirit means life, liberty, progress! Authority means decay, decline, degeneration, spiritual death!

And methinks that if Jesus lived today he would lift up his voice in mighty protest against the Christianity that has arisen in his name. He would protest against the decrees of councils, the formulated confessions of faith, the so-called articles of religion, the creeds of the centuries, the disciplines and rules of the churches. Had he been present at the Council of Nicaea, the council which made him God, Very God, he would have lifted up his voice in protest against it, and the members of the council would have breathed their anathemas against the very Jesus whose name they were deifying, nay more, they would have made him a martyr for once more asserting the one great principle of his own faith, the principle of spiritual liberty.

This Galilean youth never dreamed that the words which fell from his lips would be made into iron rules to fetter the souls of men. No thought crossed his mind that two simple services, the service of baptism merely a symbol of initiation, and the service of remembrance in commemoration of his last meal with his friends, would be elevated into sacraments and shrouded with mystery. The simple child-like heart of Jesus had no anticipation that these would form the groundwork for centuries of doctrinal and metaphysical discussion. He had no prevision that nations would be plunged into war, that men would be imprisoned, tortured, put to death on the block and at the stake over differences of definition and interpretation of the simple words "do this in remembrance of me." Such consubstantiation and transubstantiation, the actual presence of his body and blood in the sacramental feast never entered his mind as he spake his words of farewell to his disciples in the upper room. But such is the paradox of history—a legalism far more formal, a ritual far more elaborate, doctrines far more metaphysical, rules and disciplines far sterner and severe have been built upon his words;—the very words which he meant to bring light, liberty and life to the souls of men; and the spirit against which he protested, protested to the very last, protested till his body was torn and his heart broken on Calvary, has become the spirit of the church founded upon his name. A religion of authority, churches and sects claiming authority, the authority of temporal power, history and tradition, of sole possession of the truth and the way to heaven, have been founded upon the name and the words of him whose whole life and teaching were a protest against authority.

Often one raises the question supposing Jesus returned in the flesh to-day would he own the church founded upon his name? Nay! would his church own HIM? Would it not as the Jewish church of old adjudge him a heretic and a meddler, and shut its doors upon him as dangerous to the fold? Nay! would it not crucify Him again—and upon his brow press the crown of thorns, the thorns of misunderstanding,—and nail Him to the

cross, the Golgotha of Authority, the Calvary of spiritual pride?

But let us bear in mind the church is not to be blamed for doing violence to the words of the Master. It is an institiution made up of human beings, men like ourselves. It was to be expected that this would happen. Great truths permeate slowly into the minds of men, and even when understood they have to do battle with centuries of custom, habit and tradition. Jesus was centuries ahead of his time; he is centuries ahead of to-day. We must not think the work of the church has been in vain. It has preserved, if it has not fully carried out the spirit of the Master, and I believe if we interpret history aright, we shall find it has slowly, blunderingly at times, it is true, paved the way for the realization of his teachings.

The cry of our hearts this morning should be "Forward to Jesus!" The early church used to believe the Master would soon return and lived in the spirit of expectancy. And shall we not open our hearts to the profound truth underlying this teaching Ever since the hour of crucifixion Jesus has been returning. Christ has been coming. Here and there a soul has understood the meaning of his message, here and there a great life has borne aloft the torch of his truth; and amid all the superstition and authority attributed to Him, in lonely places the light of His truth has burned steady and clear. As the centuries pass the light has spread and will spread, until every soul shall be born of the spirit, and led by the spirit of God, and be called the Sons of God. The crown of thorns will become the symbol of men's spiritual liberty, and the cross of Calvary the symbol of man's victory over sin and death, the sign of his coming spiritual supremacy.

Not in the sense of authority, but in the sense of true spiritual brotherhood we can sing:—

'Yes, thou art still the life; thou art the way
The holiest know—light, life, and way of heaven:
And they who dearest hope and deepest pray,
Toil by the light, life ,way, which thou hast given."

DEAR MR. EDITOR:

As the season for the reopening of our colleges and universities comes round again a host of young men and women are leaving home for the life of the university town. In many of the towns to which they go we have Unitarian churches with ministers in charge who are glad to do what they can for any student, especially for boys and girls from liberal households. But it is difficult for the college town minister and his student assistant to do what they would like without the help of the incoming students' home ministers. May I not call the attention of our ministers, from whose parishes young men and women are departing for college, to the service which the college town brethren are eager to render to these Unitarian boys and girls. I should like to remind our ministers of the opportunity which is theirs of helping these young folks at this important epoch in their lives, by seeing to it that every one of them is, without delay, put into friendly relationship with the Unitarian minister and his wife at the college town. We do not always realize how much it seems to a boy or girl leaving home for the first time to know that in the strange, new life of the university town there is at least one household to which one may go, at least one friend who is aware of the newcomers existence. I am sure that our ministers would give letters of introduction to their departing young people, or would notify our college town representatives of their coming more frequently than they do if they fully realized that here is an opportunity not to be neglected for helping these young lives. If any of our ministers have not already given their departing young people the desired letters of introduction may I not ask them to send at once the names, and if possible the college addresses, of all such Unitarian students to our representatives in the college town churches. Our ministers in these churches will be grateful for this co-operation.

Yours faithfully,

HENRY WILDER FOOTE,
Secretary, Department of Education.

Bergson's Creative Evolution Translated from the French by Professor Arthur Mitchel of Harvard University, N. Y. Henry Holt & Co. $2.50 net,

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Here is probably the most striking and profound philosophical utterance of our time, challenging the attention of every thinker among us. It is not possible in a brief notice to so much as outline so great a piece of work, presenting so many new departures from what was, up to the other day, called "The New Philosophy." Enough to say that in this volume with its references to his previous works Bergson makes a fairly complete presentation of his views on the highest of all problems. Those set in old forms of thought will refuse to follow him; many of them will be unable to make out what he means. But more adventurous spirits will welcome a word that seems to bring them a little—or, as some will say, a long way—nearer Reality, and here and there offers a solution which at least does better than to further obscure the problem. The eminent author gives a fresh significance to the term Evolution, by which it becomes more than a process, becomes a power; and in his pages the words Mind, Matter, Life, Consciousness, Intellect, Intuition, stand for something other than we had taken them for, as he traces these things one and all up to their origin, their making, and thence down through their transformations. Evolution is creative because of a power inherent in things, manifesting itself in LIFE. At last we have a philosopher who stops not with mechanism or finality, who renounces the folly of attempting to explain life with its infinite complexities as simply and solely the product of chemico-physical action furthered by natural selection. Back of all this he finds a Vital Force, the push of something infinite, creative, which, however,is no more supernatural than is the force of gravitation

They who have had the unalloyed delight of sitting at the feet of Bergson and hearing his wonderfully illuminating exposition, set forth with a charm of manner rarely ever equaled, must be prepared for something much more difficult of comprehension as they come to this book. If it thrills one at times with the same transports, it imposes a task of which the lectures gave no hint Parts of it certainly will have to be read again and again by all but those trained to this order of thought.

The translation has been done with exceeding care and could hardly anywhere be improved. N. M.

"The Church of Tomorrow" by Rev. J. H. Crooker, D.D., is at once a searching criticism and an able defense of the Christian church. Though a Unitarian clergyman, the author is not writing primarily, perhaps not mostly for Unitarian readers. He is here not concerned with denominational matters, but with those larger and more essential interests which lie behind theologies and politics,—the spirit and motive of the church. He is more concerned to be responsive to the "spirit of the ages" than to the "spirit of the age." Indeed, there seems to him to be serious peril to religion itself, and not merely to some of its passing forms, in certain pronounced tendencies of our time. The book is specifically intended as "a correction of an extreme attempt to secularize the church, so common to-day." Therefore one does not find in it a well proportioned statement of the part which social service is probably to play in the "Church of Tomorrow," but rather an insistent emphasis on "the one thing needful,"—the quickening of the spiritual powers of the individual. Dr. Crooker recognizes the great social awakening taking place in connection with religion and in some respects is in warm sympathy with it; but seems fearful that specific time and attention given by the church to bettering social conditions will make it neglect the service of worship, which is the inexhaustible spring whence flow all streams of healing for the world's ills. Evidently the author thinks the "social service" of the churches of today is offered as a "substitute" for, rather than a "fruit" of the awakened soul. He conceives the function of the church as broadly as one could ask: "The func-

tion of the church is to send out into the world superior men and women with character and piety WHO SHALL DO THINGS: even all the things that may be necessary for the good of man and for the glory of God." Again, he urges that the church "must be organ and oracle of the democratic spirit." But he thinks the church is more concerned with "roots" than with "fruits" and is likely to dissipate its energies when it tries to deal with "environments" rather than with "souls." "The soul is the ultimate source of fruitfulness. We do not have too much charity, but we do have too little Christian nurture." "The tap-root of religion is, then, the thought of God, which it is the supreme function of the church to cultivate and exalt." "Public worship reaches deeper into the life of man and sweeps a wider circle of human interests than any other part of the church service." "To persuade men to live the good life is, then, the sole and sufficient task of the pulpit." "The social conscience that we need to-day is one that does something more than insist upon the more equitable distribution of things." "To-day there is more danger that the sources of personal piety will dry up than that children will starve or go naked." These sentences, marked in a rapid reading of the book, give its point of view. In the six chapters of the book Dr. Crooker deals with "The Method of the Church: Diversity of Form with Unity of Spirit;" "Its Task; Feeding the Roots of Life;" "Its Thought of God: The Tap-root of Religion;" "Its Worship: The Fruitfulness of Prayer;" "Its Pulpit: The Voice of the Moral Ideal;" and "Its Pews: The Congregation at Work." The book is wholesome, forceful, earnest, well written. In the main it is convincing. One may well believe that the "church at work" ought to do and will do many things not mentioned in the chapter under that head and yet agree that the church forfeits its right to existence when it ceases to awaken the spirits of men.

The Church of Tomorrow: by Joseph Henry Crooker. Boston: The Pilgrim Press. 280 pp. $1.00 net.

DEDICATION AND STATE CONFERENCE AT DULUTH, MINN.

Sunday, October 1st.

Dedication sermon by Rev. Lewis G. Wilson, Boston.

Address by Rev. Ernest C. Smith, Chicago, Ill.

8 p. m. Good-Will Meeting.

Ten Minutes Addresses:

1. The Church and Civic Efficiency. Speaker to be announced.
2. The Church and Social Justice.

Mr. E. A. Silberstein, Pres. Associated Charities.

3. The Church and the Press:

Mr. Charles S. Mitchell, Editor News-Tribune.

4. Fraternal Co-operation among Churches:

Rev. Dr. John Walker Powell, Endion Methodist Church.

Monday, October 2, at 3 O'clock.

Informal Meeting of New American Ministers with Rev. Lewis G. Wilson.

8 p. m. Conference sermon: "Co-Laborers with God," Rev. Ernest C. Smith, Sec'y. W. U. C., Chicago.

Tuesday, October 3rd.

9:30 a. m. Business session.

10:15 a. m. Address: "My Work Among the Finnish Population." Rev. Risto Lappalla.

11:00 a. m, Automobile ride and sight seeing if weather permits.

1:00 p. m. Luncheon served by the ladies of the church.

2:30 p. m. "Socialism and the Bible," Rev. Amandus Norman, Hanska.

Discussion led by Mr. J. A. Keyes.

3:15 p. m. "The Social Message of Unitarianism," Rev. Paul D. Dansingberg, St. Cloud.

3:45 p. m. "The Co-operation of the Church in the Fight for Social Purity," Mrs. A. A. Pollard, Minneapolis., Pres. Liberal Union of Minnesota Women.

Discussion led by Rev. V. B. Black, Christian Union Church.

8:00 p. m. Platform meeting.

1. The Gospel of Protest with its emphasis upon Right Thought. Rev. John D. Reid, St. Paul.

2. The Gospel of Religious Affirmation with its Stress upon Right Life. Rev. Wilson M. Backus, Minneapolis.

ILLINOIS STATE CONFERENCE AT EVANSTON, ILL., OCT. 11-13, 1911.

Wednesday, Oct. 11th.

7:45 p. m., Conference Sermon, Charles F. Elliott, Quincy.

Thursday, Oct. 12th.

9 a. m., Devotional Service.

9:30 a. m., Address of Welcome.

Response by President of Conference John H. Mueller, Bloomington,

Report of Secretary, Fred V. Hawley, Chicago.

Appointment of Committees, and other business.

Reports from Churches.

Address by Secretary of Western Unitarian Conference, Ernest C. Smith, Chicago.

General Discussion.

2:30 p. m., Reassembling, promptly.

Address, "Worship and Service," C. A. Polson, Sheffield.

Address, "Do the Five Points of Unitarianism adequately express the position of our Church to-day?" Robert E. Ramsay, Davenport, Ia.

General Discussion.

4 p. m. General Discussion.

4 p. m. Vesper Service.

8 p. m. Assembling—Choral Response

Address, "Attitude of the Church toward Political Reform," Albert R. Vail, Urbana.

Address, "The Church an Educational Institution," W. Hanson Pulsford, Chicago.

Friday, Oct. 13th.

9 a. m. Devotional Service.

9:30 a. m. Address "The Preacher," William E. Clark, Chicago.

Address "The New Sanctions for Piety," David M. Kirkpatrick, Geneseo.

General Discussion.

1 p. m. Adjournment for luncheon.

Parting, Hymn No. 180.

2;30 p. m. Reassembling promptly.

Choral Response VI, p. 18, Book of Worship.

Report of Business Committee and election of officers.

Address, T, A. Mills, Rockford.

General Discussion.

4 p. m. Closing Vesper Service.

NEWS FROM THE CHURCHES.

MICHIGAN.

KALAMAZOO.—People's Church, Rev. George F. Patterson. After the usual summer vacation regular services began the first Sunday in September, with the church newly carpeted and otherwise renovated. A good deal of energy is being expended to make the Michigan Conference meeting in this church Oct. 9, 10, 11 a memorable occasion. A splendid program is being arranged by the state committee which includes the installation of our new minister, Rev. George F. Patterson on Tuesday evening, Oct. 10th, with the following program:

Rev. Caroline Bartlett Crane presiding.

Organ Prelude, Howard Ramsey.

Hymn No. 47.

Reading of the Scriptures and Invocation—Rabbi Samuel Thurman of Temple B'nai Israel.

Solo, Miss Sprague.

Installation Sermon, Rev. Fred V. Hawley, of Chicago.

Charge to the Minister, Rev. H. B. Bard, Grand Rapids.

Charge to the People, Rev. E. C. Smith, Sec. of the Western Unitarian Conference.

Installation Prayer, Dr. Henry Gelston, Pastor of the First Presbyterian Church.

Hymn No. 306.

Greetings from the Mich. Unitarian Conference, Dr. Lee S. McCollester, Detroit.

Greetings from the Churches of Kalamazoo, Rev. Walter F. Dickinson, Pastor of the First Congregational Church.

Response for the Parish, Mrs. Allen Potter.

Hymn No. 23.

Benediction, Geo. F. Patterson.

WISCONSIN.

MADISON — First Unitarian Church, Rev. Frank A. Gilmore. The church year opened with the first Sunday in September, the Sunday School meeting for its first session one week later. The beautiful new Parish House will be the scene of many happy and important gatherings in the course of the winter. A boys club under the leadership of Prof. Bur-

dett, teacher of fencing at the University, is training for an exhibition and a girl's class will be formed also. A class of five Finnlanders meets at the Sunday school hour under the direction of Mr. Kelsey, a local attorney; they are learning English. Nearly two hundred volumes have been presented to the church library which is placed in the minister's office. A fine picture of Dr. Charles H. Vilas has been hung in the parlor. The Alliance has resumed its regular meetings where work has been prepared for the coming fair. A rummage sale is also soon to be held. All through the summer a group of the ladies met for sewing and sociability. The University is not yet open but plans for our work among the students are being made. We cannot employ a regular assistant or University pastor as most of the other churches do—but we are able to secure the help of some good students who make the acquaintance of those who come to our church, call upon them, invite them to our meetings and socials. Our annual students social will be held early in October. Mrs. D. B. Frankenburger has removed from this city to Milwaukee. She was the daughter of the late George L. Storer and both these families have been vitally interested and active in our church from its beginning.

MINNESOTA.

DULUTH.—First Unitarian Church, George R. Gebauer. Our first annual parish supper and business meeting in the new church building will go down in the history of the church as a momentous occasion. The little organization which for twenty years has struggled on under most adverse circumstances is now at last housed in an artistic and comfortable dwelling. The women stewed and brewed with delight in their up-to-date kitchen, and the appetizing supper which the Alliance served to some eighty or ninety members and friends of the church bore witness to what can be done with proper appliances. The large Sunday School room, where the supper was served at long tables looked bright and cheerful with golden glow and asters, snowy linen and glistening silver and glass. The business-meeting which followed the supper, held the interest of all present. The reports were excellent, especially those of Mr. Stearns, chairman of the building committee. Mr. Bjorge, the treasurer of the church and Mrs. Walter Brinkman the retiring secretary of the Woman's Alliance, Mr. Atwood, the chairman, said that it was the first time in seventeen years that there had been no deficit in the treasury. Most auspicious of all was the spirit of harmony and helpfulness which pervaded the whole meeting. We all feel assured that now our work will go on with far better results than in the past and that our efforts towards the establishment of liberal religion in the community will be crowned with success.

IOWA.

KEOKUK.—First Unitarian Society. This church has held only occasional services during the past year and was beginning to despair of success in securing a satisfactory minister. Early in September Rev. George E. Hughes occupied the pulpit and was at once asked to take pastoral charge until January 1st. To this request Mr. Hughes acceded and began his duties at once.

SIOUX CITY.—Unity Church, Rev. Manley B. Townsend. Services began September 3rd with a large congregation and a sermon related to Labor Day on the subject, "The Responsibility of the Church in Social Service," Temperance Sunday was observed Sept. 10th. Unity Circle, the senior woman's society, opened strong on Sept. 6th. The minister gave an address describing the country, the flora and fauna of the land, and detailing interesting personal experiences of his summer spent in southern Mississippi on the Gulf of Mexico. The Sunday School opened Sept. 17th with an enthusiastic rally, and all departments well equipped, A trained kindergartner has been secured for the little ones. The minister's study class meets Sunday noon for the study of the biography of Jesus, using Mark's gospel as a text book. This class has been characterized by a thoughtful person as "the best thing in Sioux City." The interest is very great.

All in all, everything looks bright for a prosperous and happy year's work for minister and people.

MISSOURI.

ST. LOUIS.—Church of the Unity. Rev. George R. Dodson. Services were resumed Sunday, Sept. 17th. The Unity Club is to continue last year's study of Greek Thought. The printed program shows five evenings devoted to single works of Plato, two to Aristotle, one each to Stoicism and Epicureanism, one to Platonism in English Poetry and two to "The Influence of Greek Ideas and Ideals upon the Christian Church. Mr. Dodson also announces a series of Sunday morning Talks to Young People, Oct. 15th to Dec. 17th., in which he will deal with the difficulties which every thoughtful young person must some time meet. Members of this class are urged to procure and read C. F. Dole's "The Theology of Civilization."

ST. LOUIS—Church of the Messiah, Rev. J. W. Day. The church opened Sept. 17th, after eleven Sundays recess, with a large congregation, though many families were still absent on summer outings. The Sunday school also assembled in good numbers, all wearing membership badges adopted two years ago and made from an original design. Those who are present regularly a half year receive an enameled badge in place of the bronze one, those present a full year receive a silver badge, and those with two years faultless record exchange their badge for a gold one which is their permanent possession. This system has had the good effect of keeping attention fixed on the purpose of the school and in vitalizing school spirit and loyalty, and has brought up the average attendance to a higher point than it has ever attained. Twenty-one gold badges were distributed in June.

The program of the meetings of the Eliot Alliance has been prepared for distribution. Mr. Day is to give lectures once a month on the Bible as Literature, and on every Thursday afternoon intervening, he will give readings from the Bible, systematically chosen in order to give an acquaintance with the most interesting and valuable portions of the Bible and showing its variety of literary quality.

KANSAS.

TOPEKA.—First Unitarian Church, Rev J. H. Jones. The Missouri Valley Unitarian Conference will hold its regular annual meeting this year with the church in Topeka on Oct. 16-18. The Conference sermon will be preached Monday evening by Rev. Manfred Lilliefors of Omaha, Neb. At 9:30 a. m., Tuesday, the 17th the opening business session of the Conference will be held at the conclusion of which the President, Mr. Paul F. Clark of Lincoln, Neb, will deliver his annual address. Tuesday afternoon will be given up to the Associate Alliance of this group of churches which will be addressed by Mrs. Emma N. Delano of Chicago as representative of the National Alliance. The heavy session of this Conference is to be the Platform meeting of Tuesday evening, at which time Prof. D. M. Fisk of Washburn College, Topeka; Rabbi David L. Liknatz of Leavenworth, Kas., and Justice R. A. Burch of the State Supreme Court will speak, followed by general discussion. Other gentlemen who will attend these meetings are: Rev. F. M. Bennett of Lawrence, Kas.; Rev. A. L. Weatherly of Lincoln, Neb.; Rev. Edward Day of Wichita, Kas.; Rev. E. C. Smith of Chicago; and Profs. E. C. Stevens and W. H. Carruth of Kansas University, all of whom will address the conference during some of it sessions.

The concluding session of the Conference will be held Wednesday morning, followed by a lunch in the church parlors, after which the visitors will be taken for automobile rides to places of interest in the city.

Rev. George E. Hughes, formerly of the Universalist Fellowship, having satisfied the Fellowship Committee, is hereby recognized and commended to our churches:

Fellowship Committee for Western States:

W. HANSON PULSFORD
F. M. BENNETT,
ERNEST C. SMITH.

THE CHICAGO ASSOCIATE ALLIANCE PROGRAM—1911-1912.

CHILD WELFARE.

October 5, 1911. 11 a. m., Church of All Souls, Evanston, Ill. "The Child in the Home.."

"The Child in the School," Mrs. Wm. S. Hefferan. Box luncheon at one o'clock.

November 2, 1911. 11 a. m. Unity Church, Oak Park, Ill. "The Conservation of the Child." Mrs. Thomas W. Allinson. Luncheon at one o'clock.

January 4, 1912. 11 a. m. Unity Church, Barry ave., near Evanston av. "The Child and the Law," Mr. John H. Witter. Luncheon at one o'clock.

February 1, 1912. 11 a. m. First Swedish Unitarian Church, Wells Hall, 3142 N. Clark st. "The Dependent and the Delinquent Child." Miss Marian Lewis. Report on the work of the Y. W. C. A., Mrs. E. N. Delano. Box luncheon at one o'clock.

March 7, 1912. 11 a. m. First Unitarian Church, 57th and Woodlawn ave. "The Significance of the Woman Movement to the Child," Mrs. Ella S. Stewart. Luncheon at one o'clock.

April 4, 1912. 11 a. m. Third Unitarian Church, Monroe st., near Kedzie ave. "The Contribution of Religion to the well being of the Child." Rev. S. G. Dunham. Report of Post Office Mission Committee. Mrs. H. W. Brough. Luncheon at one o'clock.

May 2, 1912. 11 a. m. Unity Church Hinsdale, Ill. "Religious Education—Some Ideals." Rev. Eugene R. Shippen. Report of Cheerful Letter Committee, Miss Mary A. Fry, Chairman. Box luncheon at one o'clock.

June 6, 1912. 11 a. m. Unitarian Church, Geneva, Ill. "Is the Child to be Educated Through its Activities or Through Our Instruction?" Dr. George B. Foster.

Annual Meeting. Election of Officers. Box luncheon at one o'clock.

The Board of Directors of the Western Unitarian Conference met at the Chicago Headquarters on Tuesday afternoon, Sept. 12th, at 2:15 o'clock. Present: Mesdames Delano and Lynn, Messrs. Greenman, Hawley, Hosmer, Pittman and Smith. Mr. Hawley was elected chairman in the absence of the president. The resignation of Rev. H. W. Foote from the Board of Directors on account of removal from Conference territory was received and accepted. The secretary was instructed to write to Indianapolis for suggestions as to member to represent Indiana on the board to fill vacancy caused by Mr. Foote's resignation. On motion of Mr. Greenman the secretary was instructed to attend the National Conference at Washington as the delegate of the W. U. C., and also to attend the meeting of the Apportionment Committee of the A. U. A. to be held in connection with the meeting of the National Conference, his expenses to be borne by the W. U. C.

On motion it was voted:

That an indefinite leave of absence be granted the treasurer, Mr. C. K. Pittman.

That Mr. J. W. Hosmer be elected assistant treasurer.

That Mr. J. W. Hosmer be empowered as assistant treasurer, to draw checks on the account of the Western Unitarian Conference, to have access to the safe deposit box where conference securities are stored, under the same conditions as those expressed for the treasurer, and to perform all the duties of treasurer during the absence of that official.

That Mr. Pittman be relieved of responsibility to the Conference, as treasurer, during his absence and until the Conference securities and books are returned to his custody.

Adjourned at 3:30 p. m.

ERNEST C. SMITH, Sec'y.

Rev. George F. Patterson, formerly of the Universalist Fellowship, having satisfied the Fellowship Committee, is hereby recognized and commended to our churches.

Fellowship Committee for Western States:

W. HANSON PULSFORD,
F. M. BENNETT,
ERNEST C. SMITH.

(*Continued from second page of cover.*)

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M Rev. C. A. Polson

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA-CHAMPAIGN—Unitarian Church Matthews and Oregon Sts, Urbana. Hour of service, 11 A. M. Rev. Albert R. Vail, 908 W. Nevada St.

MINNESOTA.

ADRIAN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish) Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Newton Mann.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F. Greenman, 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Grand Ave. Hour of service, 10:45 A. M. Rev. Robert E. Ramsay, 2104 Grand Ave.

DESMOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M. Rev. Everett D. Martin, 1603 W. 9th St.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry H. Burch.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 10 A. M. and 7 P. M.

KEOKUK—First Unitarian Society. Hour of service, 11 A. M.

PERRY—Unity Church. Hour of service, 10:30 A. M.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington.

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. Rev. Frederick M. Bennett, 1209 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H. Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M. Rev. Manfred Lilliefors 421 N. 17th St.

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church Dale and Tejon Sts. Hour of service, 11 A. M.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service, 11 A. M. Rev. J. C. Mitchell.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M. Rev. Edwin G. Brown, 219 W. 6th St.

KENTUCKY.

LOUISVILLE—Church of the Messiah, Fourth Ave., and York St. Hour of service, 11 A. M. Rev. Maxwell Savage.

WE declare our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement